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## The Sorrows of the Sect.

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In the April number of *Columbia*, the official organ of the Knights of Columbus, a Jesuit, in an interesting article on "The Sorrows of the Sects," attempts to find the highest common factor for the diverse Protestant beliefs.

Before the writer begins his "shaving-down process," he suggests to his readers that a Protestant Church was launched at Augsburg in 1530. The writer seems to be aware of the fact that his readers know little of historical facts regarding the Reformation in general and the work done at Augsburg and are not likely to inform themselves reliably through personal effort. As far as the name Protestant is concerned, that had already been used at the preceding Diet at Nuremberg, but it was intended neither at Nuremberg nor at Augsburg to found a new Church. It is true, the 25th of June, 1530, is properly regarded as the birthday of the true Protestant Church, because beginning with this day it stands before the world as a body separate from Rome and united by a public confession, but the founding of a new Church was not intended by the confessors. Let any one open to conviction carefully read the Augsburg Confession and then upon his conscience point out where he finds the slightest indication of a new Church's having been founded. In the very first paragraph of the preface the confessors declare: "That in this matter of religion the opinions and judgments of the parties might be heard in each other's presence and considered and weighed among ourselves in mutual charity, leniency, and kindness, in order that, after the removal and correction of such things as have been treated and understood in a different manner in the writings on either side, these matters may be settled and brought back to one simple truth and Christian concord, that for the future one pure and true religion may be embraced and maintained by us, that, as we are all under one Christ and do battle under Him, so we may be able also to live in unity and concord in the one

Christian Church." Again and again the confessors stress and emphasize the fact that they are embodying in their creedal statements only the belief of the original Christian Church, shorn of the errors that had crept into it. In the articles which score the abuses of Rome the confessors offer good and valid reason based on Scripture why they cannot accept the teachings of Rome on the controverted points. These articles are an urgent appeal to the consciences of the Romanists to reconsider their errors and come back to the teaching of Jesus Christ. The object of the Augsburg Confession was to cleanse and purify the Church corrupted by the Pope and to win the erring Church back to the teachings of Christ and the apostles. This will at once seem evident to any one who makes an honest effort to ascertain the truth.

The writer then calls attention to the fact that Protestantism has become split into so many bodies since 1530. There are many reasons for this. Some of them are honest and justifying, others are deplorable. In the first place, it must be borne in mind that the different countries in which the reformatory movement made headway constructed their own national creeds. This was indeed a wise and desirable undertaking on account of the difference of language between the various component parts of Protestantism; for Protestantism is not, like Romanism, chained to one unknown, dead language in its official declarations, but a live, popular issue, set forth in the native language of the various peoples. There is surely a respectable reason why we should have Protestant creeds in various languages. If we examine the old creedal statements of the Reformation era, we shall find points of difference, and that is indeed deplorable, but we shall also find many, very many points of agreement. Particularly on one point they all agree and speak out in unmistakable fervor and clarity, namely, that corruption has crept into the Church of Rome and contaminated every doctrine and the whole practise. To this day this charge stands against Rome, that it has apostatized from the pure teaching of God's holy Word.

As to the other kind of reasons for the various types of Protestantism and particularly for the sad defection that has occurred within the ranks of Protestantism from the old time-honored foundation, that is not surprising at all. This was foreknown and foretold by Christ and the apostles. According to God's Word there must, and always will be, heresies and sects, so that the righteous and faithful elements in the Church may appear and that the faith of every member may be tried. True Protestants

have purged themselves of these heretical tendencies that cropped out and are still bent on doing so. Those who no longer do so are not true Protestants, but, like Rome, a sect.

We do not positively know to what extent there is real unity among Romanists, for not all is gold that glitters; but the unity found there can easily be accounted for. As in our schooldays the teacher said *a*, and then the pupil said, *a*, teacher *b*, pupil *b*, until the whole alphabet was learned, so the Pope says *a*, then the bishops repeat, then the priests and finally the people also say *a*. In this way the people get what little knowledge they do acquire. But when the Pope says *a*, then everybody else must say the same thing. If any one dares to say *d*, he is promptly excommunicated. If any one teaches or believes anything contrary to the teaching of the Pope, he must retract or be expelled. In this way Rome preserves whatever unity she may have, and this is the kind of unity she possesses. It is simply believing what the Church says and because the Church says it. There is no conviction, no testimony of the Spirit. From such a unity we pray to be preserved.

The writer then chooses what he believes to be the ten most fundamental articles of Protestant doctrine that existed toward the rise of the Reformation. These are:—

*"First* — A belief in God, the Father, Creator of the world.

*"Second* — A belief in Christ, the Second Person of the Trinity, and consequently in the incarnation and redemption.

*"Third* — A belief in the Holy Spirit, the Third Person of the blessed Trinity, the Sanctifier of mankind.

*"Fourth* — A belief in the immortality of the soul, in heaven, hell, and predestination.

*"Fifth* — A belief in justification by faith alone.

*"Sixth* — A belief in the inspiration and sole authority of the Scriptures.

*"Seventh* — A belief in a divinely appointed ministry.

*"Eighth* — A belief in the Sacraments.

*"Ninth* — A disbelief in the Catholic Church.

*"Tenth* — The right and duty of private interpretation."

The first article is eliminated as distinctly Protestant or Christian because "the followers of Mohammed and Confucius claim it as well, and even natural religion, without the aid of any revelation, could claim as much." We fear the writer is applying a dangerous principle here. If we applied the same principle to the Roman Catholic Church, how many items of the creed of

Romanism would remain? Take the doctrine of purgatory. Buddhism taught a purgatory before the time of Christ, while the Roman Catholic Church did not discover such a place until the seventh century after Christ, and this discovery was made without revelation of any kind, unless it proceeded from hell. In like manner every item of the Roman Catholic creed could be eliminated except, probably, the article on the supremacy of the infallible Pope. This doctrine is unique indeed. It makes the blood boil to see freedmen of Christ delivered over to the fancies and whims of one man who claims to be infallible, who may dictate what they must and must not believe, in spite of the fact that these Popes have not only erred time and again, but have wilfully perverted every doctrine of God's holy Word. How can a Catholic at any time of the day know what his belief is, or is going to be when the mill at the Vatican is liable to grind out another doctrine at any time? It also seems strange that the infallibility of the Pope was not discovered until the eleventh century. If the Popes are infallible, why not from the beginning? Why did the Holy Spirit not make it plain from the first that the Popes speaking *ex cathedra* could make no mistakes? Peter was married and never put away his wife when he, as Rome claims, became the head of the Church. In the first centuries all the bishops married, and it was not considered sinful. Peter himself, after he was Pope, according to Rome, made a serious mistake and was sharply taken to task by his subordinate, Paul. Did the Lord only discover later that it would be well to make the Popes infallible? Or was it because the principle of infallibility did not apply to such moral wretches as John X, John XI, John XXIII, formerly a sea-robber, or to Innocent VIII, "the father of the fatherland," with his sixteen children, etc.? These and other questions suggest themselves in view of the fact that it was not until 1870 A. D. that the decree was issued that the Popes always speak the truth *ex cathedra*. Similar questions suggest themselves concerning other dogmas of Romanism. Why was not the dogma of the Immaculate Conception discovered before Pio Nono? Why did Rome not discover until 1070 that priests dare not marry; until the fourteenth century, that wine is to be withheld from the laity; until the thirteenth century, that confirmation is a sacrament, etc.? And right now the religious and secular press is preparing us for the great council which the Pope contemplates convening at Rome in 1925 to enrich Christianity with another great dogma concerning the mother of our Lord. What warrant can Rome furnish an enlightened and

intelligent world why the Lord has withheld from His flock all these great blessings, as they are pronounced to be, for thousands of years?

A belief in Christ, in the Holy Spirit, in the immortality of the soul, in heaven, hell, and predestination, is eliminated on the ground that it has become a myth among Protestants. It is true, modern Liberalists have done away with the divinity of our Lord, the Holy Ghost is no longer a distinct person, but only the manifestation of God's grace working within us, hell is out of date, and other doctrines have been thrown overboard; but it must be remembered that all these are outside the pale of true Protestantism and have forfeited the honored name of Protestants. The true children of the Reformation are even to-day very jealous for the honor of their Lord Jesus Christ; they teach and believe that He is personally, from eternity, the only-begotten Son of the Father, very God, equal with the Father in divine essence, attributes, and glory, and with the Father spirates the Holy Ghost; and that the Holy Ghost is from eternity spirated by, and proceeds from, the Father and the Son, very God, equal with the Father and the Son in divine essence, attributes, and glory; that the damned, after the consummation, will suffer everlasting shame and torment of body and soul with the devil and his angels in the fire of hell, while the elect will be in a state of eternal life with God and His angels in glory and bliss of body and soul, unmarred by sin or death. Rome, on the other hand, has overlaid even these doctrines with shameful heresies and for the sake of filthy lucre has invented the doctrine of purgatory.

Speaking of justification, the writer says: "In this peculiarly Protestant doctrine you might very closely approach unanimity at least theoretically. Practically, however, the whole course of Protestant opinion and action seems to be directed away from faith and towards the necessity of good works." How can a Jesuit be an impartial judge in this matter, since he has never learned to distinguish between justification and sanctification? Rome combines the two in one act. Protestants, in accordance with Scripture, carefully distinguish between the two. Justification is not something which God does in man, as Rome teaches, but a judicial act by which God declares the believer in Christ free from sin by grace for Christ's sake. Sanctification is the fruit of this. If a man's sins have been forgiven by the grace of God, for the sake of Christ, he will want to live in the Spirit and be guided by Him. The most dangerous thing about the confusion of justification and

sanctification in the Church of Rome is this, that a person can never be certain of salvation, while a Protestant can joyfully exclaim with Paul: "There is therefore now no condemnation to them which are in Christ Jesus." Rome makes salvation depend upon one's state of sanctification. But how is a person ever to know when he is fit for heaven, especially since there is no complete sanctification in this life? Rome sees the dilemma only too well and tries to wiggle out of it by inventing purgatory. Of course, God's Word knows of no such place, but that matters little to Rome. The Pope says so, and that settles it. The poor, deluded people cannot help themselves, they must simply believe it and prepare for it. Indeed a gloomy outlook for people who have been completely redeemed by Christ's vicarious suffering and death.

The writer touches the other great principle upon which the Reformation of the sixteenth century was fought out, that the Bible is the sole authority in matters of faith and life. He admits that "in the beginning the Protestant sects outstripped even the Catholics in their reverence for the Bible," but "now, in the light of the so-called higher criticism, the exaggerated Protestant reverence for the Scriptures is a thing of the past." Surely this Jesuit has not the audacity to imply that Catholics outstrip Protestants in their reverence for the Bible to-day! True Protestants accept the Bible as a sufficient revelation of divine truth and therefore as a sufficient guide in all matters of faith and morals and revere it as such, while the papal Church opposes this doctrine to-day as it did at the time of the Reformation, even boasting that it can well get along without the Bible. Why? First of all, Rome claims that Scriptures are not plain and therefore unsuited to those who cannot read. This is indeed a very good reason for the Catholics, among whom so many cannot read or write. In almost all purely Catholic countries the majority of the people can do neither. But would it not be the right thing to teach them to read the Bible and other good books? Rome is committing a crime against man and society by keeping this education from the people. It is a crime against God and His holy Word to keep the people in blind ignorance and then to say that the Bible is unsuited to them because they are unable to read. It is simply beyond human understanding how men who want to be regarded as Christian gentlemen, men of intelligence, even infallible, can use such silly arguments. That the Bible is intended to be read is evident from the fact that the Holy Spirit had all that the Bible contains put in writing. Otherwise it certainly would not have been necessary to give such

an extended revelation and to restate things in so many different ways. The Bible itself states that it is to be read by all.

Rome further says that the Bible is difficult to understand and dangerous to place into the hands of the common people. That the Bible is intended for the common people, and that they understand and accept it even more readily than the great and learned, Jesus Christ Himself states Matt. 11, 25, 26. Why should the Lord encourage the people to read His Word if it were dangerous to their salvation? But Rome places the stress upon the command of Christ, "Go and teach all nations," and claims that she teaches the people instead of placing the Bible in their hands, and this claim is made in face of the fact that in a Romish service, which is mostly composed of ceremonial acts, the priest reads in a language which the people do not even understand. We wonder how young Timothy, who sat at the feet of his mother and grandmother, ever got his knowledge of divine truth. How confused these Bereans must have been who searched the Scriptures for themselves! What a blunder Jesus made when He said, "Search the Scriptures"! Indeed, common sense seems to be as uncommon among these "infallible" teachers of Rome as orange-trees in the Arctic regions.

Article 7: "If Luther, Calvin, and Melancthon, and others of the Protestant patriarchs interpreted the Scriptures as calling for a divinely appointed ministry, their latter-day followers have degenerated into more democratic ways. . . . And in their ceremonies of ordination for the ministry, if they find they are still necessary, they hardly interpret them as conferring any supernatural powers." True Protestants believe to-day, as they did at the time of the Reformation, that Christ conferred the powers to preach the Gospel publicly and administer the Sacraments upon all believers. Therefore Protestants do not teach that there are two classes, ministry and laity, at least not in the Romish sense. This is clearly shown by the fact that the congregation calls the pastor and confers upon him the powers which he exercises. As to supernatural powers being conferred upon the pastor by ordination, there is nothing in Scripture to show that priests or ministers are, simply because of their office, any better or holier in the sight of God than the most ordinary member of their flocks. Any superior holiness on their part depends upon their personal reception of God's grace. The teaching of Rome that Holy Orders, or Ordination, confer upon the person consecrated an indelible character or condition of holiness is another invention of Rome, which is used

to confer, in the eyes of the people, an awe and authority upon the priesthood, which it can use as a lever in domineering over them. Reading of the scandalous life attributed to the priesthood at the time of the Reformation and even now in Catholic countries, one wonders what becomes of the sacred and indelible character.

Father Linden deplôres the "fact" that of the "original" seven sacraments only one or two are admitted. That there were originally seven sacraments is a deliberate falsehood. Confirmation, for instance, was not looked upon as a sacrament until the thirteenth century; that ordination is a sacrament was not discovered until the twelfth century, and it took almost five centuries to find that extreme unction was a sacrament and imparts grace. Historically there were originally only two Sacraments, Baptism and the Lord's Supper, and God's Word knows only of these two. The others are inventions of Rome.

The writer is ready to admit that the disbelief and the protest against the "Holy Roman Catholic Church" is one essential point upon which all true Protestants agree. Very true indeed, Rome stands before the world as having apostatized from God's pure Word and degenerated into the one great sect, while the true Church of the Reformation, the Lutheran, is not a sect, not a new Church started in opposition to the old established Christian Church, but simply the old true Christian Church restored and placed upon the same basis upon which it had been in the days of the holy apostles; it is not a new departure, not a sect that seceded from the mother Church, but the true Church as it was before it had been contaminated with the erroneous doctrines and idolatrous practises of Rome.

In conclusion the writer says: "The strength of Protestantism is also her weakness: the more Protestant she becomes, the less unified she must be. After three centuries of vain efforts to live together the various sects are farther apart than ever; her very efforts at reunion have invariably ended in more divisions. How long can this endure? Even to the bitter end; to the absolute individualism of doctrine that private interpretation and the spirit of Protestantism implies, when every man shall form his own faith and be his own church, — if this does not rather imply when there shall be no faith, no church, and no Christ as God for surviving Protestants." It seems as though this clever Jesuit were indulging the false hope of his sect that they will root out Protestantism entirely in this world. That will never happen — never! The devil has tried to accomplish this for the last two thousand

years, and one of his chief tools was the Roman Catholic Church. That Church is at the same old game to-day, but she will get no farther than in ages past. Luther's work has left an indelible impression on the world. There may be many who have no right to claim allegiance to Luther and true Protestantism, many who use these honored names as a cover for their erroneous views and teachings. There may be times when the adherents of the old teachings of the Reformation find themselves in a weakened condition, numerically, socially, financially, and in other ways, but it will never happen that all the vassals of hell will stamp out the teaching of Luther and the Protestant Reformation in this world, for to that teaching and the Church on whose banner it is written belong the same promise which the Lord gave when He said to Peter: "Upon this Rock I will build My Church, and the gates of hell shall not prevail against it."

God's Word and Luther's doctrine pure  
Shall now and evermore endure.

## Early Catholic Missionary Efforts in America.

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(Concluded.)

### 2. French Catholicism in America.

*French Colonization.*—Two men, intrepid explorers as well as faithful sons of the Church, laid the foundations of the French empire in America: Samuel de Champlain, the father of New France, and Robert de La Salle, his elder brother. Champlain, in 1608, established a trading-post on the mighty rock of Quebec on the St. Lawrence and extended his explorations inland to the shores of Lakes Ontario and Huron. Twenty years later Quebec numbered only 150 souls, chiefly fur-traders, merchants, and their helpers. However, in the mean time proprietors had been given feudal estates along the river, additional trading-posts had been founded along its course at Tadousac, St. Louis, Trois Rivières, and likewise broad, rather paternal, regulations laid down by Richelieu, cardinal-minister to Louis XIV, for the government of the colony as a crown province. Accordingly, none but Frenchmen and Roman Catholics were allowed in the colony. The government was administered by the officers of the Crown, a governor, an intendant, or royal overseer, and a supreme magistrate; in them, as in a supreme council, were united the legislative, executive,

and judicial powers, without even the advice of any representative assembly. Justice was dispensed by magistrates without trial by jury. Above all, the charter specified that three priests were to attend to the spiritual needs of each settlement.

Bold explorers continued the work of Champlain. Jean Nicolet first saw Lake Michigan and the prairies of Wisconsin. Louis Joliet, of Quebec, accompanied by Father Marquette of the Sault Ste. Marie Mission, in 1673 descended the Mississippi to the mouth of the Arkansas. It was, however, only upon La Salle's explorations that the idea of a French empire first took definite shape. He not only went down the Ohio as far as Louisville, explored the Mississippi to its mouth, in 1682, and, planting there the cross and the Fleurs de Lis of France, proclaimed the whole Mississippi Valley a part of French dominion, but also named the country, in compliment to the king, Louisiana. When later De Bienville, in 1701, had settled a few French at Fort Rosalie on the lower Mississippi (later Natchez) and in particular the notorious Mississippi Company had founded New Orleans in 1717, the French forts had already for some decades held the lake region and the region of the upper Mississippi, whereas forts were likewise soon to dot the Ohio, so that such strategic points as Fort Niagara, Presque Isle, Le Boeuf Venango, and Duquesne, or Sandusky, Miami, and Vincennes, or also St. Joseph, St. Louis, Cahokia, and Kaskaskia certainly made good the French claim to all that immense region from Acadia to Lake Superior and down the Mississippi to its mouth.

More than that. French colonization in America included the extensions of the French Catholic Church. It was Rome's ambition to retrieve its losses on the continent of Europe in America, especially through the offices of the Jesuit, and hence it was the desire of this order to establish in the Middle West a new Paraguay among the Indians of North America.

It was rather a passing incident that four Franciscans came over with Champlain, read the first mass in Acadia and later at Quebec on the St. Lawrence, and that even one of their number, Joseph le Caron, was the first missionary to the Hurons about Georgian Bay; for already before Champlain's death (1635) the Jesuits supplanted the Franciscans and from this time forward erected the cross wherever the lilies of France were carried. When, therefore, the region about the Great Lakes or that of the Mississippi Valley was opened up, they at once planted a mission; thus at Sault Ste. Marie (1668) and at Mackinaw (St. Ignace,

1669) in Michigan, at Green Bay in Wisconsin (St. Xavier), at Kaskaskia (1695) and Cahokia (1700) in Illinois, and at Vincennes (1702) in Indiana.

*Spanish and French Methods of Colonization and Mission.* — French Catholicism was superior in more than one way to the type of Christianity introduced by Spain. The French never insisted upon an immediate submission to Church and State under pain of extermination; they attained their object by the arts of diplomacy. They knew how to ingratiate themselves with the natives; a salute of guns welcomed the chief and his warriors at a French fort; the chief had a seat at the officer's table; even Duke Frontenac, one of Canada's foremost governors, did not hesitate to join in the war-dance when it meant to arouse the Indians to stealthy attacks upon New England settlements. Many Frenchmen, especially in the West, married squaws, though not to their own moral elevation. Only once a fatal error was committed in the treatment of the Indian, when Champlain, in the early history of New France, assisted the Algonquins in their campaign against the Mohawks and his arquebus killed several of this tribe. It aroused the bitter enmity of the whole Iroquois nation and thus, rather auspiciously for the Protestant New England colonies in their infancy, set up an effective barrier to the early occupation of Northern New York and of all the territory contiguous to Lakes Ontario and Erie.

Also the Jesuits, to attain their end, employed conciliatory, though at times questionable, methods. Children were rewarded with a little gift for a good recitation of their lesson. The hot forehead of the sick child of unconverted parents was gently fanned with a moist cloth, and while it slightly touched the fevered brow, the formula of baptism was pronounced without moving of the lips. In general, the Jesuit proved himself less apostle and more explorer and politician. His "conversion" seldom amounted to more than a formal observance of Catholic ceremony and a profitable allegiance to France. In fact, it consisted in little else than in the substitution of the musket for the bow and arrow, the production of a subsequent larger packet of beaver-skin, the superstitious use of the rosary, and the more ready acquisition of necessary supplies.

Again, it was not greed for gold, the lure of Spain, that brought France to America; instead, the monopoly of the fur-trade was wanted. The French were, indeed, shown the copper of the Lake Superior region by the Indian; La Motte Cadillac,

to his sore disappointment, only found lead in place of gold in the Ozark Mountains. However, these metals could not at the time be marketed with profit. Furthermore the Mississippi Company, despite its promises of gold by Jean Laws, king among fake promoters, only wasted the millions of its stockholders in the development of Louisiana and robbed its own people in filling the coffers of Louis XIV and a few of his courtiers. Under the circumstances, with the fur-trade as the objective, a policy far different from that of Spain in the treatment of the Indian was employed, and had to be employed, for the successful operation of such an extensive enterprise; it required the cooperation of the Indian on a large scale and consequently prohibited any systematic exploitation, though eventually, even with the connivance of the government, Geneva "booze" was exchanged for furs to the detriment of both the "converted" and unconverted native.

More than all else, France, in contrast to Spain, was guided by a definite plan of action in America, which embodied objective and methods of procedure for its attainment. Especially upon the explorations of La Salle there was conceived a magnificent plan of empire and gradually realized by the occupation of the strategic points in all that immense territory reaching from Quebec to New Orleans through the very heart of the continent. Of course, for such a purpose the mere brute force of some Spanish soldier of fortune would not suffice. Above all else, the uncharted wilderness of the interior called for the man of vision, the romantic adventurer, and especially the great explorer who would visit and chart the many inland lakes and rivers. Then first the soldier and the colonist might follow for the purpose of actually holding and developing the territory for France as well as for Rome. Nor when these were to hand, were only the interests of France considered. The French fort, indeed, advanced and strengthened French hope of empire, but likewise offered no mean protection to the Indian against the powerful Five Nations of New York, these Romans of America.

*Expansion of Enterprise.*—The common project of empire influenced the pioneer missionary, or Jesuit, as much as it did French explorer and soldier, though naturally he gave the interests of the Church first consideration. In 1615 the first four Jesuits arrived at Quebec. In 1630 the army of Loyola numbered fifteen. Of these Brebeuf, Dovost, and Daniel traversed the wilds amid great hardships to be the advance guard among the Hurons about Georgian Bay. Here they built the first house of the society among

North American Indians. Here they preached, sang their vesper service, read the mass, and heard confession. Here they gathered the children about themselves and had them sing the Pater Noster, repeat the Ave, the creeds, and some prayers, whereupon they instructed them and dismissed them with a present consisting of a few raisins and prunes. Here also, during an epidemic of small-pox, they faithfully nursed the sick and recommended their doctrines to the natives.

In 1639 Sault Ste. Marie was made the base for work among the red men in the Middle West. For this reason the Jesuits erected here a hospital and cloister. Ten years later a Father Superior with the aid of two priests attended to the work at the station, while fifteen itinerant missionaries went out from this base to visit the Indians about the Great Lakes. During a famine (1647) the mission at St. Mary's fed some three thousand Indians. In 1649 not less than eighteen Jesuit priests and four lay brothers were connected with the work radiating from these headquarters.

In the mean time, however, the Jesuits had not permitted the work of the Church to languish along the St. Lawrence. As early as 1640 the order built a college and seminary for the training of the children of the Hurons at Quebec. In addition, the Ursuline nuns in this year opened the first public hospital for white men and red men at the same place. The Sulpicians, moreover, founded Montreal, 'the sacred city,' in 1642 and though they had planned extensive missionary operations, confined themselves, largely because of the hostilities of the Iroquois, to work among the Indians in the vicinity of Montreal and to one station among the Iroquois on Lake Ontario.

With the advent of Laval, the first bishop of Quebec and a Jesuit, this order was in complete control of the work of the Church in New France. To continue this advantage, the bishop, in 1684, established a seminary at Quebec, which was to supply priests for the Church from the native French population. When finally, in 1650, the missionary enterprise among the Hurons had to be abandoned and St. Mary's given over to the flames because the Iroquois had well-nigh exterminated this tribe, the work was taken up by the Jesuit, nothing daunted, among these fiercely hostile Indians themselves, in Northern New York and pursued with vigor, especially during a period of peace in the time of Frontenac. Twenty different Jesuit fathers labored among the Five Nations from 1657 to 1769. Several, among them Isaac

Joques, confirmed their zeal by suffering a cruel death at the hands of the Iroquois.

*The Storm and Stress Period.*—After all, the plan of an empire, both spiritual and secular, miscarried. A series of wars contributed to its collapse—King William's War (1689—1697), Queen Anne's War, or the War of the Spanish Succession (1702 to 1713), King George's War, or the War of the Austrian Succession (1744—1748), and the French and Indian War, or the Intercolonial War between New France and the English colonies. New France was finally exhausted as to both men and money. Already at the Treaty of Utrecht (1713), at the close of Queen Anne's War, it lost the territories of Acadia (Nova Scotia), Newfoundland, and Hudson Bay. The massacres of such settlements as Haverhill, Deerfield, and Schenectady, instigated by the Jesuits, proved only a boomerang by uniting the English Protestant colonies against New France and convincing them that nothing short of its total reduction would secure permanent peace for them. Therefore great enthusiasm prevailed when Quebec, Canada's citadel, capitulated (1759) after the defeat of Montcalm by Wolfe's forces on the Plains of Abraham. Finally, in 1763, with the treaty concluding the so-called Seven Years' War, French possessions from the Gulf of Mexico to the Arctic Ocean passed into the hands of England.

Internal causes, however, no less than the wars were responsible for the collapse of the French empire. Its system of government with its paternalism and absolutism was one drawback. Provincial assemblies did not exist, and consequently the colonists never learned to rely upon their own resources. Governor, intendant, and supreme magistrate were crown officers, but ruled as they were counseled by their king, the head of the government, far removed from them on the other side of the Atlantic. The interest of an absolute monarch and those of an intolerant Church were given first consideration, not what would spell progress for the colony.

Again, all commercial success was dependent upon trade with the Indian in place of the more stable returns from the labor of a self-supporting agricultural population. Thus enterprise necessarily scattered the forces, which might have lived more compactly in thriving agricultural communities, over a vast region in more or less temporary posts. The scattered French lines were also open to more successful attack by the Iroquois, the implacable foes of New France. No small loss was sustained on account of

this weakness. During the last war, at a most inopportune time, France mourned the massacre of the inhabitants of Montreal, then a village. Nor did the alleged conversions among the Indians decidedly offset these losses and thus materially strengthen French aspirations. The conversions were largely such only in name and form. The accessions to the citizenship of New France or to the membership of the Church from this source were practically nil.

After all, the outstanding weakness of French occupation was the lack of men. As a rule, except at the seaboard, a settlement was composed of a post with a few soldiers, a group of trappers and hunters, and a mission of nuns and celibate priests. In 1759, at the conclusion of hostilities, the population of Canada was estimated at 82,000, whereas in 1754 Protestant New England had a population of 425,000. Yet France's dream of an empire in America might have been realized but for the short-sighted policy of a bigoted Catholic government; it urged emigration to Canada upon the Catholic who did not desire to leave France and would not grant the Huguenots a place of refuge within the French domain, though they might have settled the Middle West and held it for France.

God had evidently set aside North America for the exiled Protestant; He had unquestionably intended to have the Protestant churches occupy especially the Middle West, in fact, Protestant thought with its concomitant liberties dominate the Americas. After all, St. Augustine is right when in his *City of God* he supports the thesis that God is the most vital factor in the history of mankind. As Lutherans we have indubitably every reason to thank the Lord of lords, the supreme Guide of the affairs of men, that even in the earliest days of the Mississippi Basin He so disposed of man's proposals as to provide the necessary opportunities for the future possibilities of our Church in this vast region.

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## THE THEOLOGICAL OBSERVER.

"Keep it Holy." — The following extract from *Time* (July 14, 1924) may be of interest to our readers: —

"The Romanward wing of the Anglican Church won a great victory in London last week when the House of Clergy voted, 176 to 91, to amend the *Prayer-book* to permit 'reservation of the Sacrament.' What does this mean? With no attempt at theological niceties, and admitting that the explanation is technically inadequate,

it means this: At the mass (or 'Lord's Supper') the priest blesses or consecrates a certain physical amount of bread or wine, or both, for distribution to the participants in the holy feast. (In the Roman Catholic Church only the priest drinks of the wine; in the Protestant churches the communicants may also drink thereof.) If the total amount of bread and wine so consecrated is not consumed by those attending the service, these 'elements' may be 'reserved.' That is, having been blessed, the bread is put into some sacred place and may later be 'adored' by the worshipers. That is called 'reservation of the Sacrament.' It is usually applied only to the bread. Hitherto such reservation has not been technically permitted by the Anglican Church, except for subsequent use by the sick or dying. It is henceforth permitted not only for the sick, but also for the purpose of adoration by believers.

"Is this significant? Yes. It is the whole question of transubstantiation *vs.* consubstantiation all over again. Four hundred years ago the world was torn in two, ostensibly because of this question. Transubstantiation, a dogma of the Holy Roman Church, is the belief that the bread at mass does actually become the body of Jesus Christ. Martin Luther finally came to the conclusion that Rome was in error on this point. He said, in effect: 'The bread and wine do not become the body and blood of Christ, but they have the effect of being so.' Eventually Protestants went further and declared that the bread and wine were simply a sacred token of the body of Christ.

"Obviously, if the bread is in very fact the body of Christ, it is worthy of adoration. Hence, if not consumed by the priest or worshiper, it should be 'reserved,' kept holy, for future adoration by those who so believe. The House of Clergy so voted." MUELLER.

**The Return of Latin and Greek.**—Under this caption a writer in *America* (July 19, 1924) has the following to say:—

"A preliminary report of the investigation of the study of Latin and Greek in the secondary schools, begun three years ago, has been issued by Dean West of Princeton. Lovers of the classics will read with pleasure that the number of pupils studying Greek, while still 'deplorably small,' is steadily increasing, and that 'the enrolment in Latin is growing by leaps and bounds and now slightly exceeds the combined enrolment in all other foreign languages.' This return to the classics is in keeping with a like movement in other parts of the educational world. Since the close of the war, England, Italy, and especially France, have so reorganized their secondary courses as to assign a far more important part to the study of Latin and Greek.

"The report, which will be published in full within a few months, is not an argument *pro domo sua*. Every precaution was taken to make the investigation as impartial as might be and to exclude the prepossessions by which, naturally, teachers of the classics might be swayed. To eliminate sources of error, the collaboration of nearly fifty professors of education and psychology was secured, full statistical tables and special historical studies were prepared and

carefully reviewed, and the findings submitted to the best scientific tests. Conducted under these conditions, the investigation should present results of real value to educators.

"It is encouraging to learn that the newer pedagogs who a few years ago were vociferous on all occasions in demanding that the ancient languages be displaced to make room for such subjects as the histology of the frog and the care of the automobile, have not made the progress which was feared by educators. Latin has more than held its own, and Greek is returning to a place of honor. Gratifying too is the Dean's report that — 'Notwithstanding our faults and failings, the Latin pupils (and even more the Greek pupils) are, on the whole, the best pupils in our schools. This is now a matter of definite proof. They are the pupils who usually do better than the non-classical pupils in English, modern languages, history, mathematics, and the sciences. All the evidence points this way, and so, perhaps, we need not greatly worry as to what all the reasons are. But one reason evidently is that the classical pupils do not shrink from training, and "stand the gaff" better than others.'

"The evidence of an unmistakable trend toward a place of honor for Latin and Greek in our secondary schools should greatly hearten the 'old-fashioned' educators, whose faith in the value of the classics has never wavered. If the movement continues, we may reasonably hope for a revival of Latin and Greek in our colleges, and graduate schools as well."

MUELLER.

**Sermonic Inspiration.**—Under this heading the undersigned was impressed with the facts set forth in the following article which appeared in the *St. Louis Christian Advocate* (July 23, 1924):—

"A text may be the starting point of a sermon, but the end should be the need of man. No text has any meaning or call for use in relation to human need. If human needs were more generally studied, all who teach would more easily find texts. Their finding in the light of human need would be as the discovery of hid treasure or as a cure for man's ills or solvents of his problems.

"A devout Bible student said, 'I rejoice at Thy Word, as one that findeth great spoil.' This was the message to his heart. A great man of letters reading the story of the loving father, or, as some say, of the prodigal son, said: 'It finds me, it finds me.' This was the answer to his great need and the longing of his heart.

"Human need and divine truth meet when men read the Holy Book. This is the meaning of the text, 'Thy Word is a lamp unto my feet, and a light unto my pathway.' Man is in darkness, he must find the way to God. He needs guidance in that path.

"The preacher's contacts with the world are revelations of human need. He has no call to preach nor knows why he should preach except as he knows men are in sin and need a teacher to show the way of salvation. The preacher who lives with books may have learning and please many people when speaking, but living with books in his study he will never know how much men need God.

"The student need only turn the pages of the Gospel to under-

stand the truth of this statement. The inspiration of all Christ's teachings, really His call to earth to save men, was in answer to human need. 'While we were yet sinners, without strength, in due time Christ died for the ungodly.'

"The inspiration for His greatest message came, when 'seeing the multitudes, He went up into the mountain; and when He had sat down — He opened His mouth and taught.' When He saw the multitudes hungry and without bread, He fed them. 'When He saw the multitudes distressed and scattered as sheep not having a shepherd, He was moved with compassion for them and sent teachers among them.'

"Paul's greatest sermons were called forth by human need. While he waited in Athens, his spirit was stirred in him when he saw the city wholly given to idolatry.

"'When Moses went out unto his brethren, and looked on their burdens,' he could not restrain himself in his protest against the wrong and from fighting in their behalf.

"The Church will not have a crusading ministry nor a Spirit-baptized pulpit until her ministers 'go out into the highways and hedges' and the ways where men's paths meet and see how they live and know their hearts' sorrows and conflicts.

"Texts may start sermons, but it is getting somewhere with the message of the text that makes a sermon worth listening to and effectual as a message of God."

MUELLER.

**Neglected Childhood.** — The writer would like to call attention to the following article which is published in the *St. Louis Christian Advocate* (July 23, 1924):

"God has given no greater responsibility to His creatures than the reproduction and rearing of their kind. What may be the intuitions of the lower order of God's creation in this respect we may not know, except as we observe their habits in building their nests and dens. This we are sure: every creature seeks a place of security and at the peril of life fights for and protects its own. Among every order of the brute and bird creation there is this same instinct of self-preservation and care for its own. The maternal instinct is strong, and the female of the species has been known to show a remarkable intelligence and ingenuity in concealing or moving from place to place her little ones to protect them from the stronger of her own or another kind, or the hand of man, the despoiler. She imparts a sense of fear to her own, that at her cry they flee like the bird to the covert of a mother's wing or the beast to its lair.

"Degenerate men and women alone of God's creation seem to lack this care and wisdom. So brutish and unconcerned are some mothers that God holds up their neglect and forgetfulness of their own as the infamy of sin and the last reproach of love. His prophet cries out, 'Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee.'

"Our criminal courts in every State are the records of neglected

childhood. The warden of an eastern state penitentiary said: 'These youthful criminals are not so many good boys gone wrong, but boys who have had no training.'

"In her book, *The Second Line of Defense*, which all workers with children and young people should read, Margaret Slattery says: 'In a certain section of a town where the moral and social conditions are much complicated, a group of women called at various homes where there are girls from thirteen to nineteen years of age. It was late in the fall, but the weather was perfect. In the sixty houses visited, but five daughters were present. The calls were made between 8.30 and 9.30 o'clock. In the homes where the girls were not present, only eight parents knew where they were supposed to be.

"The women engaged in the work were convinced that the parents of these girls practically never knew where they were, in some cases did not care. They seldom knew what time they came in at night. These were the city's untrained, venturesome, unprotected girls. Schoolgirls with girl chums or with boys found on the streets or in the parks after 9 o'clock practically admitted, in many cases, that their parents did not know where they were.

"How terribly sad and heart-rending is the story of the Chicago youths now in prison awaiting trial for a horribly brutal and cruel murder! When they were examined concerning this shocking crime, they showed themselves without compunction of conscience, without moral sense, the fear of man or God. They declared themselves without religion and without a thought of God.

"None can defend them. Love of parent is unable to devise one extenuating plea. All their wealth is unavailing to mitigate the probable punishment. In a recent interview Clarence S. Darrow, chief of counsel for the defense, said: 'There is no one who wants to see the boys freed. The family and the lawyers are actually afraid of the boys. Any one who could commit such a crime as the murder of Bobby Franks might do it again. It is for the sake of society that the parents do not want the boys freed.'

"The increase in crime among youth and the wreck and ruin of our boys and girls are bringing the thoughtful among parents, teachers, and officers of state together in counsel to inquire into the beginning of this waywardness, vice, and crime among youth. The Church has no greater task.

"A father of olden time—the story of his home life is given in one of the oldest pieces of literature—set a good example in the teaching and training of his household. An excerpt from this family history reads as follows: 'And Job rose up early in the morning and offered burnt offerings, according to the number of his sons and daughters; for he said, "It may be that my sons have sinned and renounced God in their hearts." Thus did Job continually.'

"The world has not yet found a better way for the rearing of children. There is none better. The family altar and the parental teaching and training of children and, above all, the upright example are the blessedness of childhood, the peace and honor of the home, and the safety of the nation."

MUELLER.

**Ease-Loving Missionaries.** — The following editorial appeared in the *Sunday-school Times* of July 26, 1924: —

"‘What Some Young Missionaries Want To-day,’ was the title of an interesting item in Ernest Gordon’s ‘Survey of Religious Life and Thought’ in the *Sunday-school Times* of July 5. A well-known missionary, who has done most effective work for the Gospel in Japan, Albertus Pieters, takes exception to the quotation in the ‘Survey,’ in the following interesting letter: ‘In your issue of July 5, in Mr. Ernest Gordon’s valuable “Survey of Religious Life and Thought,” he quotes from my dear friend Mr. William Merrill Vories of Japan to the effect that the younger missionaries are much more ease-loving than their predecessors. He says that “they present a contrast to the heroes we used to think of as missionaries. No one appears to want to go to the lonely places. No one can stand hardships any more. No one cares much about hard work, pioneering, and the like. Instead, the modern young missionary must be assured a house more comfortable than his birthplace, a salary above the need of close budgeting, etc., etc.” Mr. Vories is a good friend of mine and a fine missionary, but in this case his penchant for saying striking things (which we in Japan know and can allow for) has led him into statements which are not at all true, and which do great injustice to his colleagues. He is perhaps not old enough to have been well acquainted with the “heroes” of whom he speaks. Since I happen to stand midway between the first generation of missionaries in Japan and the younger set of whom he writes, permit me to correct some of his statements as to matters of fact. The older missionaries, the generation of Verbeck, Greene, the two Browns, Ballagh, and others, were splendid men. I shall say nothing to dim their glory; but when it comes to questions of pioneering, housing, salary, etc., the simple fact is that they were much better off than present-day missionaries in Japan and had fewer hardships to endure. The government at that time did not permit them to reside in the interior; hence they could not live in “the lonely places,” no matter how much they may have been willing to do so. They resided in Tokyo, Yokohama, and other ports, where excellent residences were furnished them by their boards — quite properly, too. Neither in their work nor in their residences did they put up with inconveniences that are common among the younger missionaries to-day. As to salaries, when I went out as missionary, in 1891, the salary paid by our board was \$1,200 and a house. It is now \$2,100 and a house, but living expenses are three or four times as great as they were then. We were far more comfortable and had less of “close budgeting” on \$1,200 in the early nineties than missionaries have now on twice as much money. That there are among the younger missionaries individuals who are lacking in the spirit of consecration is no doubt true. It was true of the older generation as well; but the statement of Mr. Vories, taken as a whole, is gravely incorrect in point of fact and very unjust in its total impression.’

“The case in point is an interesting instance of the danger of

making sweeping statements. There is no doubt that there are young missionaries to-day who justify Mr. Vories's criticism. And equally there is no doubt that Mr. Pieters's statement is accurate, and that there are many young missionaries to-day entering into their work in a spirit of entire consecration and incurring sacrifices as great as any made in the past by the most devoted pioneers. In general, however, we must remember that modernistic ideas and principles have made inroads in the missionary enterprise in such a way as to have brought to pass a situation that did not exist fifty years ago. There are many more missionaries to-day whose work is chiefly educational and humanitarian than was so in the early days. There is therefore, undoubtedly, a certain truth in the statement of Mr. Vories quoted by Mr. Gordon, though it does not apply universally. On the other hand, we may well rejoice that multitudes of younger missionaries are laying down their lives in cross-bearing devotion to the Lord of missions; this is particularly true of the various inter-denominational or 'faith' missions throughout the world, while it is also true of many missionaries of the denominational boards."

MUELLER.

**Lord Byron and Westminster Abbey.**—"In London permission for the erection of a memorial tablet to George Gordon Lord Byron, English poet, was refused by Bishop Ryle, Dean of Westminster. Wrote the Bishop to the *London Times*: 'Byron, partly by his own openly dissolute life and partly by the influence of licentious verse, earned a world-wide reputation for immorality. Among English-speaking people, Westminster Abbey primarily stands to witness for Jesus Christ. A man who outraged the laws of our divine Lord, and whose treatment of women violated Christian principles of purity and honor should not be commemorated in Westminster Abbey.' Among the more notable of Lord Byron's intimates were Mrs. Spencer Smith, Lady Caroline Lamb, Lady Oxford, Lady Frances Wedderburn Webster, Claire Clairmont, Marianna Segati, Margarita Cogni, Countess Teresa Guicciolo. In his own words, recently rediscovered by the British press, Byron would impiously say:—

"Let us have wine and women, mirth and laughter,  
Sermons and soda-water the day after."—*Time*.

MUELLER.

**Students Aplenty, But Knowledge Scarce.**—"Ignorance!" summarizes in one word the findings of a commission which investigated theological seminaries (Protestant) in the United States and Canada. The findings were recorded by Robert L. Kelly, ex-president of Earlham College, and were published by the Institute of Social and Religious Research under the auspices of such men as John R. Mott, chairman, Raymond B. Fosdick, President Faunce of Brown. Many a seminary, says the report, is untouched by the progress of science. Libraries were found locked and barred. Lectures were often nothing more than 'rhetorical, rambling, hortatory sermons.' Less than half the 7,500 students whose records were investigated had college de-

grees. Some seminaries did not require even high school education. As to numbers—the commission found students aplenty. There are 9,000 prospective ministers—one for every 2,600 church-members. But knowledge was scarce.”—*Time*. MUELLER.

**Sellin versus Wellhausen.**—The following is taken from the *Sunday-school Times* (July 5, 1924) and is offered to our readers for consideration:—

“The decline of naturalistic criticism is well illustrated in an essay by Prof. Ernst Sellin of Berlin, *Archeology versus Wellhausenism* (translation published by Lamar and Barton, Nashville, 25 cents). The old unanswered question is again put to the religious evolutionists, ‘How does it happen that this unique process of progress from the primitive religion of nature to ethical monotheism was accomplished only in Israel and not in Edom, Moab, and other peoples, where the historic presuppositions were the same as with Israel?’

“The professor of the Bible at Mount Holyoke College (now in her sabbatical year teaching Chinese girls in the Ginling Mission College, Nanking) writes (in *The Evolution of the Hebrew People*): ‘There are three factors that entered into their [the Hebrews] development—their land, their outside enemies, and their native genius. Some would add a fourth, the help of God, but God’s providence manifests itself through the first three.’

“Well, then, why did God not work through ‘the land’ of Syria or through the Assyrian ‘enemies’ of Moab? Or why has the ‘native religious genius’ of the Hebrews been barren for nineteen centuries? God is no mere genetic auxiliary in the history of Israel than in the history of the world! Wellhausen knew of no contact of Israel with the culture of Babylon before the eighteenth century B. C. and concluded therefore that the Genesis narratives could have no earlier date. Sellin stigmatizes this as ‘a shockingly wrong influence.’ At Taanach [in Palestine] he has discovered an archive of clay tablets in Babylonian a thousand years earlier. The religion of Israel is no development out of Canaan’s idolatry. In Gezer, Taanach, and Megiddo, Canaanitish towns of the Israelitish era, innumerable small idols of goddesses have been found by excavators, but ‘in that part of Jericho inhabited by Israelites, the excavation of which was carried out by myself, only a single idol of this class (and that of Egyptian origin) was found.’ The influence of the revealed faith of Jehovah upon the heathenish Canaanite civilization has been clearly proved. Child and building sacrifices no longer take place. Instead of the human bodies formerly immured in the foundations, deposits of pitchers and lamps are substituted. At Gezer a small human figure of silver was found. The humane religion of Jehovah was a protest against the cruelties of Canaan, not their child.

“The postexilic dating of the psalms is an abandoned ‘dogma,’ to use Sellin’s word, and in general Wellhausen’s theories, which are still being rationed out to American students by the Bible teachers in our colleges as an ‘exact science’ (to use the words of

a Yale teacher), are declared 'antiquated and wholly of the past.' I do not use the phrase 'parrotlike repeaters and blind adherents of Wellhausen's system.' It is Professor Sellin's." MUELLER.

**In Theologisk Tidskrift** (April, 1924) an attempt has been made to register the known translations of Luther's great hymn "Ein' feste Burg ist unser Gott" as follows:—

*Europe*: 1. Danish; 2. Norwegian ("riksmaal"); 3. Norwegian ("landsmaal"); 4. Lappones (Norway); 5. Finnish; 6. Swedish; 7. Icelandic; 8. Dutch; 9. English; 10. Esthonian (Reval); 11. Esthonian (Dorpat); 12. Magyar (Hungary); 13. Lettish; 14. Lithuanian; 15. Russian; 16. Polish; 17. Bohemian; 18. High Wendish (Prussia and Saxony); 19. Low Wendish (Prussia); 20. Croatian; 21. Slovenian; 22. Balkan Wendish (Serb); 23. Bulgarian; 24. French; 25. Italian; 26. Spanish; 27. Portuguese; 28. Rumanian; 29. Modern Greek; 30. Welsh. Versions not in common use: 31. Low German; 32. Old Flemish; 33. Broad Scotch; 34. Latin; 35. Ancient Greek; 36. Hebrew.

*Asia*: 1. Armenian (Russian Armenia); 2. Arabic (Syria, Holy Land, Arabia, Egypt, and North Africa); 3. Kurdish. India: 4. Tamil; 5. Telugu; 6. Kanarese; 7. Tulu; 8. Malayalam; 9. Uriya; 10. Urdu; 11. Hindi; 12. Bengali; 13. Mundari; 14. Uraon; 15. Santali; 16. Mech; 17. Tibetan. Burma: 18. Sgankaren; 19. Kachin; 20. Laos, Siam. China: 21. Mongolian; 22. Chinese (Wenli); 23. Chinese (Mandarin); 24. Chinese (Ningpo dialect); 25. Chinese (Foochao dialect); 26. Korean, Korea; 27. Japanese, Japan. Dutch East Indies: 28. Batta-Toba, Sumatra; 29. Batta-Anyola, Sumatra; 30. Batta-Karo, Sumatra; 31. Niasian, Nias Island; 32. Batu-Niasian, Batu Islands; 33. Mentaweian, Mentawai Islands; 34. Malay, Java, and other islands; 35. Javanese, Java; 36. Sundanese, Java; 37. Ngadjoe, Borneo; 38. Minahassa, Celebes; 39. Tobelo, Halmaheira; 40. Tabaroe, Halmaheira; 41. Ilocano, Philippine Islands.

*Africa*: 1. Kpele, Liberia. Gold Coast: 2. Ga; 3. Tshi; 4. Ewe, Togoland; 5. Aneko, East Togo and West Dahomey; 6. Duala, Kamerun; 7. Bulu, South Kamerun; 8. Benga, South Kamerun and Rie Muni; 9. Mpongwe, French Congo; 10. Bobangi; 11. Buluba; 12. Fiote-Boma; 13. Fiote, Belgian Congo and North Angola; 14. Umbundu, Central Angola; 15. Unkuanyama, South Angola; 16. Oshindonga, Ovamboland; 17. Herero, Damaraland; 18. Nama, Great Namaqualand; 19. Xosa, Kaffraria; 20. Sesuto, Basutoland, Orange Free State, and North Rhodesia; 21. Sechuana, Transvaal and Bechuanaland; 22. Zulu, Natal, Zululand, and East Transvaal; 23. Pedi, Central Transvaal; 24. Wenda, North Transvaal; 25. Tonga, North Transvaal and Portuguese East Africa; 26. Ronga, Portuguese East Africa. South Rhodesia: 27. Karanga; 28. Banyai. German East Africa, or Tanganyika Territory: 29. Konde; 30. Bena; 31. Shinyika; 32. Safwa; 33. Haya; 34. Umyamwezi; 35. Zeramo; 36. Shambalo; 37. Swahili-Tanga; 38. Chasu; 39. Chaga-Mad-schame; 40. Chaga-Moshi; 41. Kiro; 42. Masai. British East

Africa: 43. Kamba; 44. Pokomo; 45. Lama-Swahili; 46. Swahili-Mombasy; 47. Amharic, Abyssinia. Eritrea: 48. Tigre; 49. Tigrinya; 50. Kunama; 51. Malagasy, Madagascar.

America: 1. Greenlandic; 2. Eskimo, Labrador; 3. Yiddish, Chicago; 4. Apache, Arizona; 5. Mosquito-Indian, Nicaragua; 6. Negro-English, Surinam.

Oceania: 1. Aranda, Australia; 2. Numfor, New Dutch Guinea; 3. Tahitian. The New Hebrides: 4. Tanna; 5. Lenakel; 6. Pona-pean, Caroline Islands.

DAU.

**Lawlessness**, thinks *Current Opinion* (July), is "the shame of America." As alarming symptoms of "the moral corruption which is gnawing beneath the surface at the vitals of American life" the writer cites the "bobbed-haired bandit" of New York, the youthful Chicago intellectuals who engage in kidnaping and murder for the "thrills and adventure" they find in it, the universal flouting of the Volstead act, the orgy of murders and felonies which drew pessimistic remarks recently from Secretary Hughes, the breakdown of criminal justice. But the most discouraging symptom is "the decay of family responsibility. With the rise of the public school parents have more and more abdicated their authority over their children, trusting external agencies to bring them up. The schools, with only limited control over the children for a few hours each day, have struggled in vain to do the impossible that is expected of them; and education, especially in its moral and spiritual aspects, has fallen down in consequence between parents who won't do their duty and schools that can't. As a result the schools ask incessantly for more funds to extend their activities, and the parents, their offspring now beyond control, ask for laws and more laws to save the younger generation from evil-doing. This is why the nation most addicted to legislative panaceas finds itself to-day with a government incapable of performing efficiently its elementary duty to protect life and property." Still, ever so many of our leading educators defend the theory that the child is a chattel of the State and fairly rage at the idea that parents are responsible for the education of their children and hence have a natural right to determine the education of their children. In the moral corruption that is cropping out everywhere in America we behold the logical crop of what has been sown. By the way, our age is great in statistics. Will not some one furnish us crime tables for public and parochial schools, native-born and naturalized Americans? Is it true that crime is most rampant in localities where the immigrant element is smallest, *e. g.*, that "Memphis, Tenn., has the highest criminal record for the country, and that the full-blooded native American is sometimes the bloodiest criminal"?

DAU.

Another sign of the moral degeneration is the sickly sentimentality which feasts and flowers criminals at our penitentiaries and is loud and insistent in its denunciation of capital punishment. Very opportunely, therefore, the Scriptural grounds and the teaching of the Lutheran Church on the subject of capital punishment are briefly presented by Rev. C. U. Faye in *Luthersk Tidende* (Aug. 13).

Capital punishment is, indeed, not one of the transitory things of Old Testament legislation; it belongs in the natural, the Moral Law. "A conscience not too blunted feels that it is the proper punishment for murder." The New Testament, which gives us the principle of the separation of Church and State, still affirms the right and the duty of the civil government to inflict capital punishment. Matt. 26, 52; Rom. 13, 3, 4. The advocates of the abolition of capital punishment are brothers of those who have abolished hell: both work for the breaking down of moral restraints by removing fear from the minds of men. Atheistic France had to reintroduce the guillotine after having abolished it, and some one who has studied the law of retribution reached the conclusion that, if God had not prepared a hell for reprobates, we would have to prepare one ourselves in the interest of consummate justice.

DAU.

A remarkable controversy is being waged by American historiographers regarding the question of the guilt of Germany for bringing on the late World War and the truthfulness of the respective statements of the Treaty of Versailles. Prof. Harry Elmer Barnes, of Smith College, insists that the burning moral indignation against the Central Empires which inspired the efforts of the Allies and America in the heat of the conflict was a product of pure self-deception. In the March issue of the *New Republic* he makes "a scorching attack on Prof. Charles Downer Hazen, of Columbia University, for having permitted a new edition of his European history to appear without revising his account of the World War, written in 1916." Professor Barnes holds that in the light of knowledge that has been made available since then by a huge mass of published official documents we must "scrap forever the disastrous mythology of 1914—17. No longer does the evidence allow us to regard the Allies as fighting a war of righteousness against wicked enemies, and Professor Hazen, by retaining in his text-book the outgrown fictions, will pervert the information and stultify the intelligence of many thousands of the best young minds in the country. The question is one of responsibility of the historian and the purpose of history. Shall we require historians to make a decent and respectable effort to tell the truth so that we may rely upon them for indispensable material in the guidance of intelligent public thinking, or shall we have to admit that history is, in varying degree, but disguised personal, partisan, religious, or national prejudice and bias, and come to the conclusion that it is worse than bunk?" The same charge Professor Barnes raises against Prof. Raymond Turner of Yale. — Professor Hazen has replied that he sees no reason why he should revise his chapter on the causes of the World War. Professor Hazen predicts that the world will always agree on Germany's primary guilt. Prof. Albert Bushnell Hart, of Harvard, "in a note added to the *Current History* article [of Barnes], expresses his dissent from the Barnes position in a remarkable passage that has brought down on him much criticism. The subject of responsibility for the war, he writes, is too involved, the underlying race and language antipathies are too strong, the confusion of relations in

Eastern Europe too complex, to make any review of printed testimony a safe basis for changing an opinion which was forged in the fires of war." A still cheaper evasion of the issue is that of M. M. Knight in the *New Republic*, who states we may still legitimately debate the question of responsibility, but, there is nothing constructive in formulating the Great War into a ten-cent melodrama and looking excitedly for a villain." (For further details of the controversy see *Current Opinion* for July.)—This air of sublime indifference and moral supineness of some of our historiographers on a matter which but recently was treated by them as a matter of conscience helps us to put them in the class where they belong, then and now—as unscrupulous propagandists. The trouble is, the scheme did not work: defeated Germany is feared in certain quarters almost worse than Germany still undefeated. It usually takes ten additional lies to bolster up a first lie, and according to this percentage we must prepare for a long season of tall prevaricating. DAU.

**W. R. Inge**, Dean of St. Paul's Cathedral, London, in a letter to the *New York Churchman*, urges a distinction that is to be made between Modernism, especially as it was advocated in the Roman Catholic Church by Abbé Loisy, Father George Tyrrell, and others, and Liberalism as it exists in the Protestant churches. The following citation may help to bring out the Dean's meaning: "The Reformation, as is well known, retained the belief in the Incarnation as a miraculous event while rejecting the apotheosis of Mary and the whole mass of ecclesiastical miracles. The Modernists agree with non-Christian rationalists in condemning this as an illogical compromise. For them the Gospel history and the Holy House of Loreto belong to the same class of myth and legend, which the rationalist rejects *in toto*, and the Modernist accepts as true in religion, which is fundamentally non-rational. The Liberal Protestant holds that physical miracles, however well attested, can have no value in establishing spiritual and moral truth. He therefore deprecates insistence on the factual truth of any physical miracle as essential to Christian faith. But he firmly believes in the divinity of Christ, because for him the Deity is fully revealed in perfect love and goodness, and that revelation he believes to have been made in the historical Jesus of Nazareth, whether He had, or had not, a human father. It is plain that liberal Christianity is externally farther from traditional orthodoxy, and inwardly much nearer to it, than Modernism. It is also plain that it is more vulnerable than Modernism, because it is not independent of certain historical happenings. However, the real center of the Liberal's personal religion is the Pauline and Johannine doctrine of the indwelling Spirit of Christ, which he finds to be confirmed in his own inner life. *Brevis esse laboro; obscurus fio.* I have compressed what I had to say to a perilous extent. But I wish to suggest to my American friends that if they are Liberals, they should cease to call themselves Modernists, for the two movements are quite separate." To those whose theology is oriented at every point by the inspired Scripture the Dean's distinction can have only historical and psychological value. Otherwise it is a distinction

without a difference. By the way, Dean Inge groups our American philosopher William James and his school with the Modernists and calls their attitude "pragmatism"; "it seems to offer a way of escape from increasing religious difficulties by laying emphasis on *results* rather than on origins."

DAU.

**Glimpses from the Observer's Window.**—"At present the post office regulations provide that if blizzards or other exceptional conditions, such as used to be called 'acts of God,' etc., etc. Now, just what will we have to call these exceptional conditions to be up to date? Since we pretend to believe in the determining influence of the monkey on our modern life, how would "monkitrix" or "monkey business" do?

The Immigration Law enacted by the last Congress "marks the embarkment of the United States upon a gigantic national experiment in applied eugenics. Henceforth we are no longer a refuge of the oppressed and the needy; we assert our right to admit only those whom we want, and the selection is so arranged as to exclude in large measure Asiatics, Africans, Jews, South Europeans, and Roman Catholics." (*Current Opinion*, July.) If this exclusion is all to be charged to eugenics, a queer definition of eugenics will be the result. In this definition nativism, know-nothingism, Anglo-Saxonism, *alias* Nordism, and Ku-Kluxism will be essential elements. Apropos, the "melting-pot" theory seems to have been abandoned, out of consideration for the pot.

"C. O. P. E. C." (pronounce kopek) stands for Conference on (Christian) Politics, Economics, and Citizenship. It is a new way, started in England, to apply Christianity to present-day problems. In reality it is the old way of hitching Christ to Caesar's political and imperialistic cart.

Birth control is being urged on the ground that it prevents war. That is the basis of the plea for "temporary sterilization" made by Grindell-Matthews, the inventor of "the violet ray that kills," in the London weekly *John Bull*.

Under the heading "A Modest Church" the *Atchison Daily Globe* said, August 25: "The state convention of the Missouri Lutheran Church is drawing to a close. Atchison has enjoyed having the delegates and visitors here. They are a sturdy type of citizens and deeply interested in their Church and their creeds, but they aren't loud and flashy. Perhaps they have been a little too modest. The statistics show the Missouri Synod is a large body and are an indication that hard work is more progressive than loud clamoring."

DAU.

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## BOOK REVIEW.

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**Synodical Handbook of the Ev. Luth. Synod of Missouri, Ohio, and Other States.** Compiled by order of the Synod. *English Edition.* Translated from the fifth, completely revised German edition. X and 186 pages. 90 cts. (Concordia Publishing House, St. Louis, Mo. 1924.)

The draft for the Constitution of the Missouri Synod was first published, with an introduction and explanatory footnotes, by Dr. Walther, in his church-paper, *Der Lutheraner*, on September 5, 1846, and soon after in pamphlet form. Even at the first convention at Chicago, April 24 to May 6, 1847, changes were proposed, and these changes increased as Synod grew and its activities became diversified. Particularly the officials of Synod soon felt the need of a codification of all the decisions, by-laws, in-

structions, etc., which had been adopted from time to time by successive conventions of the Synod. This codification came in the form of the *Synodalhandbuch*, a manual which offered in a topical arrangement, following the order of the Constitution, a compilation and survey of all the rules which had been adopted by Synod or any of its Districts for the dispatch of its business. A third revised edition of this publication appeared in 1888, and this was followed in 1899 by a fourth revised edition, and in 1914 a fifth revised edition was ordered. By this time the changes had become so numerous and, in part, contradictory that it was thought advisable to reconstruct the *Handbook*. Moreover, the extension of Synod's work called for an amplification of the Constitution and By-Laws. To draft these, a committee was appointed in 1914, — Dr. Fuerbringer, Prof. Fritz, and Mr. Boehne of Evansville, Ind., — who worked nearly three years on the draft and published their labors in the official organs to invite criticism and suggestions for improvement. At the convention at Milwaukee, in 1917, this draft was examined by a committee and reported to Synod with a number of alterations that were proposed. Synod took three more years to consider the amplified Constitution and By-Laws in this altered form. At the convention at Detroit, in 1920, Synod adopted the Constitution, and at the convention at Fort Wayne, in 1923, the By-Laws in the form in which they are presented in this book, which has been prepared in accordance with the fifth edition of the German *Synodalhandbuch* that left the press a few months ago. For this English edition, which aims, by means of "changes in construction and occasional paraphrasing," to "convey in good English the meaning of the German original," Professor Fritz, Rev. H. P. Eckhardt, Rev. W. Broecker, and Rev. J. K. E. Horst are responsible, having been appointed to do this work by the President of Synod. — Professor Fritz says pertinently, at the conclusion of his foreword: "It is much to be desired, yes, even necessary, that the members of the Synod — not only its officials, but especially also its pastors and teachers, the officers of congregations, and the delegates to the synodical conventions — be familiar with the basic principles and the working rules which have been adopted by the Synod for the purpose of enabling Lutheran congregations which remain true to their heritage to cooperate in doing the greatest work on earth, to wit, the extension of Christ's kingdom by the preaching of the Gospel for the salvation of many souls to the glory of God. May the Lord to this end graciously bless the use of our *Synodical Handbook*!"

DAU.

**Christianity at the Cross-Roads.** By *E. Y. Mullins, D. D., LL. D.* 289 pages, 5¼×7¾. \$1.75, net. (George H. Doran Company, New York, N. Y.)

The Southern Baptist Seminary at Louisville, Ky., is one of the seminaries of Reformed connection which is holding out against the New Theology and the Higher Criticism. Fortunately, for the cause of Christianity, it is the largest of them all. In the book before us the president of the institution makes a strong argument against the fundamental positions of the New Theology, especially against the evolutionistic background of present-day "reduced Christianity." At times he reverts beautifully upon the evolutionists the point of their own arguments.

There is, on page 264, a fine parallel between Savonarola and Luther, which brings out the effectiveness of evangelical preaching as compared with the efforts of moral reform. Professor Mullins says:—

"Savonarola's movement failed. Its influence was obliterated like the trail of an ocean-liner in the sea after the great ship has passed on. Luther's movement, on the other hand, changed the course of history. It is a mighty factor in the world to-day. Why the difference? The answer is not difficult. Savonarola's was an effort for moral reform. Luther's was a religious movement. Savonarola attacked the current morals. He burned the Vanities in the streets of Florence. He wanted a civil government for the city with Christ as King. But he never sought to change or correct the religious foundations. Salvation through Sacrament, priest, and Church he accepted.

"Martin Luther went forth and shook the world with a great religious principle: justification by faith. He began with the fact of sin and man's need. He went to the New Testament for the remedy. He found there Christ as atoning Redeemer, risen and glorified. For him Christ was all in all as the Revealer of God. Trust in Him brought divine forgiveness and a new standing. The conscience was thus purged from dead works to serve the living God. Thus, by restoring Christ to men seeking salvation and reaffirming the central truth of Paul's preaching he opened again the floodgates of life eternal for mankind."

GRAEBNER.

**Modern Religious Cults and Movements.** By *Gaius Glenn Atkins, D. D., L. H. D.* 359 pages,  $5\frac{1}{2} \times 8\frac{1}{4}$ . \$2.50, net. (Fleming H. Revell Company, New York, N. Y.)

This book exhibits the origin and teachings of Christian Science, New Thought, Theosophy, Spiritualism, Bahaism, and other modern cults and yields information of value to the student. However, the author's argumentation against these new claims of religion is vitiated by the fact that he has himself succumbed to the allurements of cults as dangerous as any which are criticized in his book. Evolutionism and the New Theology speak from every page. As a treatment of modern spiritual ailments it is a case of the cure being worse than the disease.

GRAEBNER.

**Spiritual Healing.** A Discussion of the Religious Element in Physical Health. By the *Rev. Harold Anson, M. A.* 1923. 211 pages,  $5 \times 7\frac{1}{2}$ . \$2.00, net. (London, University of London Press, Ltd.)

The author is chairman of the London Guild of Health, an organization within the Church of England which seeks to restore the gift of spiritual healing. As his premises are those of the New Theology, with its denial of Christ's divinity, of the reality of miracles, and of the inerrancy of Scripture, his conclusions do not commend themselves to the Christian reader. Indeed, there is hardly a chapter from which we must not dissent both on the grounds of Scripture and of human experience.

GRAEBNER.

**Religion in Russia under the Soviets.** By *Richard J. Cooke.* 311 pages,  $5 \times 7\frac{1}{2}$ . \$2.00, net. (The Abingdon Press, New York, N. Y.)

Bishop Cooke has had access to many valuable original documents in preparation of this story of the Russian Orthodox Church under Bolshevik rule. The rise of the pro-Soviet and pro-Communism "Living Church,"

which was organized within the Orthodox Church in 1922, is described with great fulness of detail. Regarding the general character of the Bolshevik revolution and of the attitude of the Soviet government toward religion, this book is strongly confirmatory of the darkest pictures which have been painted of events in Russia since 1917. While extremely horrible in much of its detail, the book maintains an objective, judicial attitude, which is willing to find extenuation even for some of the ruthless policies of Bolshevism where that is possible.

GRAEBNER.

**God's Masterpiece.** By Arno C. Gaebelstein. Cloth. 145 pages, 5×7½. 75 cts.

**The Annotated Bible.** Vols. IV and V. By A. C. Gaebelstein. Cloth. 294 and 333 pages, respectively, 5½×8. \$2.00 each. (Publication Office "Our Hope," 456 Fourth Ave., New York, N. Y.)

The first of these volumes contains a comprehensive analytical exposition of Ephesians, chaps. 1-3, the name "Masterpiece" being a translation of the Greek word *poiema*. No other portion of the New Testament Scriptures could have served the author's purpose better than the first three chapters of Ephesians, in which the apostle shows God's loving plan of salvation through His beloved Son, by whom everything that man lost through sin has been restored to him and is made his blessed possession by grace through faith. To set forth these great thoughts is the purpose of the fine little book, which the reader will peruse with profit.

Upon the *Annotated Bible* reviewers have bestowed no little praise. Its main purpose, as the author states, is to restore confidence in the Bible as the inspired Word of God. In the introductions to the different books of the Bible the arguments of destructive criticism are examined and answered, while external and internal evidences are given to prove the authorship and authenticity of each book. The introductions to the various books are followed by a careful division of the book itself. In this section the purpose of each book is stated, after which the main division and subdivisions are laid down for closer study. Then follow the Analysis and Annotations, each chapter being divided as to its contents. These are followed by a consideration of the "spiritual and dispensational" teachings of the book, and for this purpose comparisons are made with other prophecies of the Bible. It is here that the author usually fails in rightly interpreting the Scriptures, for, being led away by his millennialistic views and hopes, he forces into the text ideas which manifestly were foreign to the holy writers. Apart from this there is much in Gaebelstein's commentary which may be commended. His love and reverence for the Scriptures as the Word of God are everywhere apparent.

MUELLER.

**Seven Questions in Dispute.** By William Jennings Bryan. Cloth. 158 pages, 5×7½. \$1.25, net. (Fleming H. Revell Company, New York, N. Y.)

"McKinley on a white horse, Bryan on a mule; McKinley is a fine man, Bryan is a fool." This doggerel was recently resuscitated from deserved oblivion in connection with the Democratic Convention. Considered also from a religious point of view, Bryan is a fool in the opinion of most of his fellow-men. Of all Fundamentalists he is the most con-

servative, the most courageous, and the most clear-sighted. His little book, *Seven Questions in Dispute*, is a fine exposition of the truths at stake in the present controversy between Liberalists and Fundamentalists. With rare dialectical skill Bryan presents the case of the Fundamentalists, and shows the disastrous consequences involved in the surrender of the fundamental teachings of Christianity. We heartily recommend this book as an excellent contribution to the ever-welcome literature of popular Apologetics.

MUELLER.

**The Influence of the Church on Modern Problems.** Papers by various writers read at the Church Congress in 1922. Cloth. 223 pages, 5×7½. (The Macmillan Company, New York, N. Y.)

The essays in this volume were read at the Thirty-seventh Church Congress in the United States, held in Baltimore in April, 1922, under the auspices of the Episcopal Church. The problems discussed are of a practical nature and involve such questions as: "What are our young people seeking in their apparent revolt from the moral standards of an earlier day?" "Creedal requirements and church reunion," "The second coming of Christ, the signification of current expectation," "Psychoanalysis: its value and its dangers," "How can we best meet young men's hesitancy to enter the ministry?" "The necessary guidance of the present revival of interest in prayer." Certainly, these are all problems of vital interest to the pastor of to-day. Unfortunately, most of the essays are unsatisfactory, and of necessity must be so, as the Episcopal Church has long ago departed from the moorings of that safe Word of Counsel, in which God Himself advises Christians what to do. Neither Romanism nor Liberalism can successfully cope with the problems with which the Church is confronted, and the tendencies prevailing in the essays are those either of the High or the Broad Church. Occasionally in this series of essays the reader will meet with a helpful suggestion; in general, however, he is sure to be disappointed.

MUELLER.

**The World's Great Religious Poetry.** By *Caroline Miles Hill, Ph. D.* 836 pages, 5½×8. Cloth. \$5.00. (The Macmillan Company, New York, N. Y.)

As used in the title, the term religion is, of course, employed in its most general meaning. Otherwise it would be hard to understand why some of the poems and hymns have been listed in this collection. Certainly the great majority of them do not glorify that true religion which is by faith in the Redeemer. Also from other points of view it is difficult to judge why some of the literary productions quoted in the book should be regarded as religious poetry, *e. g.*, "The Fate of the Prophets," by Longfellow; "The Poet," by Amy Lowell; "Verses from the Rubaiyat," by Omar Khayyam, etc. At best, most of these express but the vague, agnostic feelings of the religion of the carnal heart, the naturalistic religion of sin-blinded man. Of course, the reader will find in this collection also true gems of sacred melody, although we regret that those of the great German lyrists have been omitted. Luther is quoted but once, and even the translation of his great battle-hymn—the one by Frederick Hedge is given—does not show the readers of this anthology the marvelous faith which indited this masterpiece, in its rugged strength.

MUELLER.

### Brief Mention.

The *Schriftenverein* of our brethren in Germany announces another popular treatise from the fluent pen of *Dr. C. M. Zorn*: *Die geistliche und selige Freiheit eines Christenmenschen*. It is an exposition of Galatians (118 pages); also a tract by *Rev. Heinrich Stallmann*: "*Die Internationale Vereinigung ernster Bibelforscher*" (32 pages), a review and criticism of the "Russellites"; also two anonymous tracts: *Was hast du mit deinen Sonntagen gemacht?* and *Unentbehrlich fuer jedermann!* The thing that is indispensable for everybody is repentance.

From the publication office of Johannes Herrmann at the same place (Zwickau, Saxony) we have received *Ev. Luth. Hausfreund*, the well-known almanac, for 1925; a tract: *Luther's Schrift: "Eine einfaeltige Weise zu beten"*; *Rev. Albert Lehenbauer's* *Roughing It for Christ in the Wilds of Brazil*, a stirring missionary appeal.

The Walther League sends us its tract entitled, *Lutheran Travelers' Welfare Work* and its *Hospice Directory*, showing what this young people's society is doing to take care of such of their class as find themselves strangers in our large cities.

Mr. Rudolph Volkening of St. Louis has published *Dr. Martin Luther's Small Catechism, Explained by Way of Questions and Answers* (41 lessons by means of 549 brief questions and answers, 212 Bible-texts, and a vocabulary of difficult terms in footnotes), by *Christopher Drewes*, at the instance of the Missionary Board of the Ev. Luth. Synodical Conference. With its appendices of Luther's "Christian Questions," a graded list of Bible-passages to be memorized, prayers, and hymns the book has 96 pages.

*Rev. Paul F. Miller*, of Fort Wayne, Ind., sends us a beautiful — illustrated — folder of artistic design: *Preaching the Word of the Cross — Does It Pay?* which has been used with success as a preparation for the congregation's mission-festival.

From *Rev. F. Oberschulte*, of St. Paul, Minn., has come another artistic print, which commemorates the tenth anniversary of the founding of his congregation, the Church of Our Savior.

The White Publishing Company at Indianapolis, Ind., has issued a 64-page tract on *Public and Sectarian Schools*, which *Rev. Katt*, of Terre Haute, Ind., sends us. The author presents the current fiction of the Ku Klux Klan on the subject, which he pretends to discuss.

The South Manchuria Railway Co. sends us its artistic folder *Manchuria — Where East Meets West*.

DAU.